The Messianic Question: Did the Old Testament Prophesy Jesus of Nazareth?

彌賽亞之爭：舊約是否預言了拿撒勒人耶穌？

A Theological Debate from the Perspectives of Christianity and Judaism

基督教與猶太教雙方立場之神學辯論

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INTRODUCTION / 導言

The question of whether the Hebrew Scriptures (Tanakh / תנ״ך) prophesied Jesus of Nazareth as the promised Messiah (Mashiach / מָשִׁיחַ) is the foundational point of division between Christianity and Judaism. For nearly two millennia, Christian theologians have argued that Jesus fulfilled the messianic prophecies embedded in the Torah, the Prophets, and the Writings. Jewish scholars, from the Talmudic rabbis through Rashi and Maimonides to modern authorities, have maintained that these texts were misread, decontextualized, or mistranslated by Christian interpreters.

關於希伯來經卷（塔納赫 / תנ״ך）是否預言了拿撒勒人耶穌為所應許的彌賽亞（Mashiach / מָשִׁיחַ），乃是基督教與猶太教之間最根本的分歧所在。近兩千年來，基督教神學家主張耶穌應驗了律法書、先知書及聖卷中所蘊含的彌賽亞預言。而猶太學者——從塔木德拉比、拉什（Rashi）及邁蒙尼德（Maimonides）到當代權威——始終堅持認為，基督教詮釋者誤讀、斷章取義或誤譯了這些經文。

This essay examines the primary disputed texts from both sides, drawing upon the Masoretic Text (MT), the Dead Sea Scrolls (DSS), the Septuagint (LXX), the Aramaic Targumim, the

Babylonian Talmud, and the Peshitta, presenting the original languages alongside English translations and Traditional Chinese.

本文將從雙方立場審視主要爭議經文，援引馬所拉抄本（MT）、死海古卷（DSS）、七十士譯本（LXX）、亞蘭文塔古姆、巴比倫塔木德及敘利亞文別西大譯本（Peshitta），呈現原文語言及英文與繁體中文翻譯。

I. ISAIAH 7:14 — THE VIRGIN BIRTH / 以賽亞書七章十四節——童貞女生子

The Texts / 經文

Hebrew Masoretic Text (MT):

> **הִנֵּה הָעַלְמָה הָרָה וְיֹלֶדֶת בֵּן וְקָרְאת שְׁמוֹ עִמָּנוּאֵל**
>
> Transliteration: *Hinneh ha-ʿalmah harah v'yoledet ben v'qara't sh'mo ʿImmanu El*
>
> Translation: "Behold, the young woman is pregnant and shall bear a son, and she shall call his name Immanuel."
>
> 翻譯：「看哪，那年輕的女子懷了孕，將要生一個兒子，她要給他起名叫以馬內利。」

The Great Isaiah Scroll (1QIsa[a]) from the Dead Sea Scrolls preserves this verse with essentially the same reading: the word used is **עלמה** (*ʿalmah*), identical to the Masoretic Text.

死海古卷中的《以賽亞大卷》（1QIsa[a]）保存了本節經文，所用詞彙同為 **עלמה**（*ʿalmah*），與馬所拉抄本一致。

Greek Septuagint (LXX):

> **ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουηλ**
>
> Transliteration: *Idou hē parthenos en gastri hexei kai texetai huion, kai kaleseis to onoma autou Emmanouēl*
>
> Translation: "Behold, the virgin shall conceive in the womb and shall bear a son, and you shall call his name Emmanuel."
>
> 翻譯：「看哪，童貞女將在腹中懷孕，生一個兒子，你要給他起名叫以馬內利。」

New Testament — Matthew 1:23 (Koine Greek):

Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός.

Transliteration: *Idou hē parthenos en gastri hexei kai texetai huion, kai kalesousin to onoma autou Emmanouēl, ho estin methermēneuomenon Meth' hēmōn ho theos.*

Translation: "Behold, the virgin shall conceive and bear a son, and they shall call his name Emmanuel, which translated means 'God with us.'"

翻譯:「看哪，童貞女將懷孕生子，人要稱他的名為以馬內利，翻出來就是『神與我們同在』。」

Peshitta (Syriac) — Matthew 1:23:

ܕܗܐ ܒܬܘܠܬܐ ܬܒܛܢ ܘܬܐܠܕ ܒܪܐ ܘܢܩܪܘܢ ܫܡܗ ܥܡܢܘܐܝܠ ܕܡܬܬܪܓܡ ܥܡܢ ܐܠܗܢ

Transliteration: *D'ha b'tulta tebṭan w'tilad b'ra w'neqrun shmeh ʿAmanuil d'metttargam ʿaman Alahan*

Translation: "Behold, a virgin (b'tulta / ܒܬܘܠܬܐ) shall conceive and bear a son, and they shall call his name Emmanuel, which is interpreted: 'With us is our God.'"

翻譯:「看哪，童貞女(b'tulta)將懷孕生子，人要稱他的名為以馬內利，翻出來就是:『我們的神與我們同在。』」

Note: The Syriac Peshitta uses ܒܬܘܠܬܐ (*b'tulta*), which is cognate with the Hebrew **בְּתוּלָה** (*b'tulah*), meaning "virgin" unambiguously.

注意:敘利亞文別西大譯本使用 ܒܬܘܠܬܐ(*b'tulta*)，此字與希伯來文 **בְּתוּלָה**(*b'tulah*)同源，明確意為「童貞女」。

The Christian Argument / 基督教立場

Christians argue that the Septuagint's pre-Christian Jewish translators chose **παρθένος** (*parthenos*, "virgin") to render the Hebrew **עַלְמָה** (ʿ*almah*), demonstrating that ancient Jewish scholars themselves understood this prophecy to involve a miraculous virgin birth. The LXX was translated in Alexandria approximately two centuries before Christ, and the choice of *parthenos* rather than a more general term like **νεᾶνις** (*neanis*, "young woman") was deliberate. Matthew's Gospel quotes this prophecy as fulfilled in the virgin birth of Jesus through Mary, who conceived by the Holy Spirit without a human father (Matthew 1:18–25). The Peshitta's use of *b'tulta* — the Syriac cognate of Hebrew *b'tulah*, the unambiguous word for "virgin" — further supports that the earliest Syriac-speaking Christians understood this as a virginal conception.

基督教方面主張，七十士譯本的猶太譯者（在基督之前）選用了 **παρθένος**（*parthenos*，「童貞女」）來翻譯希伯來文 **עַלְמָה**（*ʿalmah*），這表明古代猶太學者本身就理解此預言涉及神蹟性的童貞女生子。七十士譯本約在基督之前兩個世紀於亞歷山大城翻譯，選用 *parthenos* 而非更一般性的 **νεᾶνις**（*neanis*，「年輕女子」）是有意為之的。馬太福音引用此預言，宣告其應驗於耶穌藉童貞女馬利亞、由聖靈感孕而非經人父所生（馬太福音一章18–25節）。別西大譯本使用 *b'tulta*——即希伯來文 *b'tulah*（明確指「童貞女」）的敘利亞語同源詞——進一步證實最早的敘利亞語基督徒將此理解為童貞女懷孕。

Furthermore, Christians note that the passage says this birth is a "sign" (Hebrew: **אות**, *ot*; Greek: **σημεῖον**, *sēmeion*). A normal birth to a young married woman would hardly constitute a supernatural sign from God. The miraculous element — a virgin conceiving — is precisely what makes it a sign worthy of the Lord.

此外，基督徒指出經文明說這是一個「兆頭」（希伯來文：**אות**，*ot*；希臘文：**σημεῖον**，*sēmeion*）。一個年輕已婚婦女正常懷孕生子，根本算不上來自神的超自然兆頭。神蹟性的因素——童貞女懷孕——正是使其成為配得上主之兆頭的關鍵。

The Jewish Argument / 猶太教立場

Jewish scholars respond that **עַלְמָה** (*ʿalmah*) simply means "young woman of marriageable age" and does not inherently denote virginity. If the prophet had intended "virgin," Hebrew has a more specific word: **בְּתוּלָה** (*b'tulah*). The word *ʿalmah* appears seven times in the Hebrew Bible (Genesis 24:43; Exodus 2:8; Psalm 68:26; Proverbs 30:19; Song of Songs 1:3, 6:8; Isaiah 7:14), and in each case it simply denotes a young woman. The famous verse Proverbs 30:19 speaks of "the way of a man with an *ʿalmah*" (דֶּרֶךְ גֶּבֶר בְּעַלְמָה), which contextually implies sexual activity, not virginity.

猶太學者回應說，**עַלְמָה**（*ʿalmah*）僅意為「適婚年齡的年輕女子」，本身不蘊含童貞之意。若先知意在指「童貞女」，希伯來文有更精確的詞：**בְּתוּלָה**（*b'tulah*）。*ʿAlmah* 一詞在希伯來聖經中出現七次（創世記24:43；出埃及記2:8；詩篇68:26；箴言30:19；雅歌1:3、6:8；以賽亞書7:14），每處都僅指年輕女子。著名的箴言30:19論到「男人與 *ʿalmah* 之道」（דֶּרֶךְ גֶּבֶר בְּעַלְמָה），在上下文中暗示的是性行為，而非童貞。

More critically, the context of Isaiah 7 is a specific historical situation. The prophet Isaiah is speaking to King Ahaz of Judah (c. 735 BCE), who fears an invasion by the allied forces of Syria and the Northern Kingdom of Israel. The "sign" is meant for Ahaz in his own time — the child Immanuel will eat curds and honey before he knows right from wrong, and by that time the two threatening kings will have been destroyed (Isaiah 7:15–16). This is a near-term prophecy, not one pointing seven centuries into the future. The later Jewish Greek translators Aquila and Theodotion both corrected the Septuagint by using **νεᾶνις** (*neanis*, "young woman") rather than *parthenos*.

更關鍵的是，以賽亞書第七章的上下文是一個具體的歷史情境。先知以賽亞正在對猶大王亞哈斯說話（約公元前735年），亞哈斯懼怕亞蘭與北方以色列聯軍的入侵。這個「兆頭」是為亞哈斯當代而設——以馬內利這孩子在還不知道分辨善惡之前就要吃奶酪和蜂蜜，到那時兩個威脅他的王便已被滅（以賽亞書7:15–16）。這是一個近期預言，而非指向七百年後的預言。後來的猶太希臘文譯者亞居拉（Aquila）和狄奧多田（Theodotion）都用 **νεᾶνις**（*neanis*，「年輕女子」）取代 *parthenos* 以修正七十士譯本。

Rashi (Rabbi Shlomo Yitzchaki, 1040–1105) interpreted the *ʿalmah* as Isaiah's own wife or another woman contemporary with Ahaz. This view became the standard Jewish interpretation and is shared by many modern critical scholars.

拉什（拉比所羅門·以撒基，1040–1105年）將 *ʿalmah* 解釋為以賽亞自己的妻子或與亞哈斯同時代的另一位女子。此觀點成為猶太教的標準詮釋，並為許多現代批判學者所認同。

II. ISAIAH 52:13–53:12 — THE SUFFERING SERVANT / 以賽亞書五十二章13節至五十三章12節——受苦的僕人

The Texts / 經文

Hebrew MT — Isaiah 52:13:

> **הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד**
>
> Transliteration: *Hinneh yaskil ʿavdi; yarum v'nissa' v'gavah m'od*
>
> Translation: "Behold, my servant shall prosper; he shall be exalted and lifted up and shall be very high."
>
> 翻譯：「看哪，我的僕人必行事通達，必被高舉上升，且成為至高。」

Hebrew MT — Isaiah 53:5:

> **וְהוּא מְחֹלָל מִפְּשָׁעֵנוּ מְדֻכָּא מֵעֲוֹנֹתֵינוּ מוּסַר שְׁלוֹמֵנוּ עָלָיו וּבַחֲבֻרָתוֹ נִרְפָּא־לָנוּ**
>
> Transliteration: *V'hu m'cholal mipp'shaʿenu, m'dukka meʿavonotenu; musar sh'lomenu ʿalav, uvaḥaburato nirpa-lanu*
>
> Translation: "But he was pierced for our transgressions, crushed for our iniquities; the chastisement for our peace was upon him, and by his stripes we are healed."
>
> 翻譯：「哪知他為我們的過犯受害，為我們的罪孽壓傷；使我們得平安的刑罰加在他身上，因他受的鞭傷我們得醫治。」

Dead Sea Scrolls — 1QIsa[a], Isaiah 53:11 (a critical variant):

The Masoretic Text reads:

> **מֵעֲמַל נַפְשׁוֹ יִרְאֶה יִשְׂבָּע** — *me'amal nafsho yir'eh yisba'* — "From the travail of his soul he shall see, he shall be satisfied."

The Great Isaiah Scroll (1QIsa[a]) reads:

> **מעמל נפשו יראה אור וישבע** — *me'amal nafsho yir'eh **or** v'yisba'* — "From the travail of his soul **he shall see light** and be satisfied."

> 死海古卷（1QIsa[a]）的讀法：「他必從靈魂的勞苦中看見光明，便心滿意足。」

This additional word **אור** (*or*, "light") is absent from the MT but present in both the Dead Sea Scrolls and the Septuagint, which reads: **ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ δεῖξαι αὐτῷ φῶς** (*apo tou ponou tēs psychēs autou deixai autō phōs*) — "to show him light from the travail of his soul." This is significant because Christians interpret "seeing light" after death as a reference to resurrection.

這個額外的詞 **אור**（*or*，「光明」）在馬所拉抄本中不存在，但在死海古卷和七十士譯本中均有出現。七十士譯本讀作：**ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ δεῖξαι αὐτῷ φῶς**——「從他靈魂的勞苦中使他看見光明。」這極為重要，因為基督徒將死後「看見光明」詮釋為復活的暗示。

Targum Jonathan — Isaiah 52:13 (Aramaic):

> **הָא יַצְלַח עַבְדִּי מְשִׁיחָא יְרוּם וְיִסְגֵּי וְיִתְקוֹף לַחֲדָא**
>
> Transliteration: *Ha yatzlaḥ 'avdi **M'shiḥa** y'rum v'yisgei v'yitqof laḥada*
>
> Translation: "Behold, my servant **the Messiah** shall prosper; he shall be exalted and extolled and shall be very strong."
>
> 翻譯：「看哪，我的僕人彌賽亞必行事亨通，必被高舉尊崇，且大有能力。」

The Christian Argument / 基督教立場

Christians regard Isaiah 52:13–53:12 as the most powerful messianic prophecy in the entire Hebrew Bible. The passage describes a singular figure — the Servant of the Lord — who is despised and rejected, who suffers vicariously for the sins of others, who is led like a lamb to slaughter without opening his mouth, who is assigned a grave with the wicked yet with the rich in his death, and who, after the travail of his soul, "sees light" and is satisfied. Christians identify this figure as Jesus of Nazareth in precise detail: his rejection by his own people, his silence before Pilate (Matthew 27:12–14), his crucifixion between criminals (Luke 23:33), his burial in

the tomb of the wealthy Joseph of Arimathea (Matthew 27:57–60), and his resurrection ("seeing light" after death).

基督徒視以賽亞書52:13–53:12為整部希伯來聖經中最強有力的彌賽亞預言。這段經文描述了一位獨特的人物——耶和華的僕人——他被藐視厭棄，為他人的罪替代受苦，如同羊羔被牽到宰殺之地卻不開口，他被安排與惡人同埋卻在死後與財主同葬，並且在靈魂受苦之後「看見光明」而心滿意足。基督徒在每一個細節中都辨認出拿撒勒人耶穌：被自己的百姓拒絕、在彼拉多面前沉默不語（馬太福音27:12–14）、在兩個罪犯之間被釘十字架（路加福音23:33）、被安葬在富有的亞利馬太人約瑟的墳墓中（馬太福音27:57–60），以及復活（死後「看見光明」）。

Crucially, Targum Jonathan on Isaiah 52:13 explicitly identifies the Servant as "my servant **the Messiah**" (עַבְדִי מְשִׁיחָא, *ʿavdi M'shiḥa*). This Aramaic paraphrase, though it rearranges the passage to deflect suffering away from the Messiah and onto Israel's enemies, nevertheless preserves the ancient Jewish identification of this passage with the Messiah. Targum Jonathan on Isaiah 53:12 even states: **בְּדִיל דִּמְסַר לְמוֹתָא נַפְשֵׁה** (*b'dil dimsar l'mota nafsheh*) — "**because he delivered his soul unto death**." This is remarkable — even this Aramaic paraphrase that generally deflects suffering away from the Messiah still contains the admission that he delivered his soul to death.

至關重要的是，以賽亞書52:13的他爾根約拿單（Targum Jonathan）明確將這位僕人認定為「我的僕人彌賽亞」（עַבְדִי מְשִׁיחָא, *ʿavdi M'shiḥa*）。這部亞蘭文意譯版雖然重新編排了經文、將受苦轉嫁到以色列的仇敵身上，但仍保存了古代猶太教將此段經文與彌賽亞相聯繫的傳統。他爾根約拿單對以賽亞書53:12甚至說到：**בְּדִיל דִּמְסַר לְמוֹתָא נַפְשֵׁה**（*b'dil dimsar l'mota nafsheh*）——「因為他將自己的靈魂交付於死。」這點非常值得注意——即便是這部通常將受苦從彌賽亞身上轉移開的亞蘭文意譯，仍然包含了他交付己命於死的陳述。

The Babylonian Talmud also attests to a suffering Messiah tradition. In **Sanhedrin 98b**, the rabbis debate the Messiah's name:

巴比倫塔木德也證實了受苦彌賽亞的傳統。在公會篇（**Sanhedrin**）**98b**中，拉比們就彌賽亞的名字進行辯論：

> "What is his name? The scholars of the school of Rabbi Yehuda HaNasi say: **ḥivra** (the leprous one) is his name, as it is stated: **'Surely he has borne our sicknesses and carried our pains; yet we esteemed him plagued, smitten of God, and afflicted'** (Isaiah 53:4)."
>
> 「他的名字是什麼？拉比猶大·哈納西的學院的學者說：他的名字是希弗拉（患病者），如經上所說：『他誠然擔當我們的疾病，背負我們的痛苦；我們卻以為他受責罰，被神擊打苦待。』（以賽亞書53:4）」

And in **Sanhedrin 98a**, the Talmud describes the Messiah as sitting "among the poor who suffer from illnesses" (*yotev beyn ʿaniyyei ḥolei*), unwrapping and re-wrapping his bandages one at a time, so that if he is needed, he will not be delayed. This image of a suffering, afflicted Messiah directly draws on the language of Isaiah 53.

在公會篇**98a**中，塔木德描述彌賽亞「坐在受疾病之苦的窮人中間」（*yotev beyn ʿaniyyei ḥolei*），一次解開一條繃帶又纏上，以便一旦被需要時不致遲延。這個受苦、受折磨的彌賽亞形象，直接取用了以賽亞書53章的語言。

The Dead Sea Scrolls variant in 1QIsa[a] at Isaiah 53:11 — the addition of **אור** ("light") — is confirmed by the Septuagint (**φῶς**, *phōs*). Both these pre-Masoretic witnesses preserve a reading in which the Servant, after the suffering of his soul, "sees light," which Christians understand as a reference to bodily resurrection. That two independent ancient witnesses (Hebrew DSS and Greek LXX) agree against the later MT strongly suggests the "light" reading is original.

死海古卷1QIsa[a]中以賽亞書53:11的文本異讀——增加了 **אור**（「光明」）——得到七十士譯本（**φῶς**，*phōs*）的證實。這兩份前馬所拉抄本的見證都保存了一個讀法：僕人在靈魂受苦之後「看見光明」，基督徒理解為身體復活的暗示。兩份獨立的古代見證（希伯來文死海古卷和希臘文七十士譯本）一致反對較晚的馬所拉抄本，強烈暗示「光明」的讀法才是原始讀法。

The Jewish Argument / 猶太教立場

Jewish interpreters from Rashi (11th century) onward have maintained that the "Suffering Servant" of Isaiah 53 is not an individual Messiah but the collective people of Israel in exile. The passage is a dramatic literary device in which the Gentile nations, who have oppressed Israel, finally recognize the righteous suffering of the Jewish people and confess: "He was pierced for our transgressions." It is the nations who are speaking in the first person, confessing that Israel's suffering was on their account.

從拉什（十一世紀）以降的猶太詮釋者堅持認為，以賽亞書53章的「受苦的僕人」不是個人彌賽亞，而是流亡中的以色列集體。這段經文是一個戲劇性的文學手法，其中壓迫以色列的外邦列國最終認識到猶太人義的受苦，並承認：「他為我們的過犯受害。」是列國在用第一人稱說話，承認以色列的苦難是為他們的緣故。

This reading is supported by the broader context of Isaiah 40–55, where the "Servant" is repeatedly and explicitly identified as Israel. Consider:

此詮釋得到以賽亞書40–55章更大上下文的支持，在那裡「僕人」反覆且明確地被認定為以色列：

Isaiah 41:8 (MT):

> **וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ**
>
> *V'attah Yisra'el ʿavdi, Yaʿaqov asher b'ḥartikha*
>
> "But you, Israel, my servant, Jacob, whom I have chosen."
>
> 「但你——以色列啊，我的僕人，雅各啊，我所揀選的。」

Isaiah 44:1 (MT):

> **וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בְּחַרְתִּי בּוֹ**
>
> *V'ʿattah sh'maʿ Yaʿaqov ʿavdi, v'Yisra'el baḥarti vo*
>
> "And now hear, Jacob my servant, and Israel whom I have chosen."
>
> 「現在你當聽，雅各——我的僕人，我所揀選的以色列。」

Since the "servant" in these surrounding chapters is Israel, Jewish scholars argue it is arbitrary to suddenly change the identification to an individual in chapter 53.

既然這些前後章節中的「僕人」都是以色列，猶太學者主張在第53章突然改為指一個個人是武斷的。

Regarding Targum Jonathan: Jewish scholars acknowledge that the Targum identifies the figure in Isaiah 52:13 as the Messiah but emphasize that it systematically reinterprets every verse about suffering to refer not to the Messiah but to Israel or to Israel's enemies. In the Targum's reading, the Messiah is a victorious conqueror, not a suffering victim. The Messiah "scatters many nations" and "delivers the wicked into Gehinnom" — he is triumphant, not crucified. The Targum thus represents an ancient Jewish messianic reading that is the opposite of the Christian interpretation: the Messiah triumphs; only Israel suffers.

關於他爾根約拿單：猶太學者承認他爾根將以賽亞書52:13中的人物認定為彌賽亞，但強調它系統性地將每一節關於受苦的經文重新詮釋為指以色列或以色列的仇敵，而非彌賽亞。在他爾根的詮釋中，彌賽亞是一位得勝的征服者，而非受苦的犧牲者。彌賽亞「使許多民族分散」並「將惡人丟進地獄」——他是凱旋的，而非被釘十字架的。因此，他爾根代表了一種與基督教詮釋截然相反的古代猶太彌賽亞解讀：彌賽亞得勝；唯有以色列受苦。

As for Sanhedrin 98b, the reference to a "leper-scholar" Messiah is one opinion among many in a passage where different rabbis propose different names for the Messiah. This diversity of opinion is characteristic of Talmudic discourse and does not establish a definitive doctrine of a suffering, dying Messiah.

至於公會篇98b，關於「患病學者」彌賽亞的說法只是眾多意見中的一個，該段落中不同的拉比為彌賽亞提出了不同的名字。這種意見的多元性是塔木德論述的特徵，並不確立一個受苦、死亡的彌賽亞之確定教義。

III. PSALM 22 — "THEY HAVE PIERCED MY HANDS AND FEET"? / 詩篇二十二篇——「他們扎了我的手、我的腳」？

The Texts / 經文

Hebrew MT — Psalm 22:17 (English 22:16):

> **כִּי סְבָבוּנִי כְלָבִים עֲדַת מְרֵעִים הִקִּיפוּנִי כָּאֲרִי יָדַי וְרַגְלָי**

> Transliteration: *Ki s'vavuni k'lavim, ʿadat m'reʿim hiqqifuni; ka'ari yadai v'raglai*

> MT Translation: "For dogs have surrounded me; a band of evildoers has encompassed me; **like a lion** — my hands and my feet."

> 馬所拉抄本翻譯：「犬類圍繞我，惡人的會環繞我；如同獅子——我的手、我的腳。」

Septuagint (LXX) — Psalm 21:17 (LXX numbering):

> **ὅτι ἐκύκλωσάν με κύνες πολλοί, συναγωγὴ πονηρευομένων περιέσχον με, ὤρυξαν χεῖράς μου καὶ πόδας**

> Transliteration: *Hoti ekyklōsan me kynes polloi, synagōgē ponēreuomenōn perieschon me, ōryxan cheiras mou kai podas*

> Translation: "For many dogs surrounded me; a congregation of evildoers enclosed me; **they dug** my hands and feet."

> 翻譯：「因為許多犬類圍繞我，惡人的會環繞我；他們挖掘了我的手和腳。」

Dead Sea Scrolls / 死海古卷**:**

A fragment from Nahal Hever (5/6HevPs) appears to read **כארו** (*ka'aru*) rather than the MT's **כארי** (*ka'ari*), though scholars dispute whether the ink is clear enough to be definitive. The Qumran fragment 4QPsf is illegible at this precise point. If *ka'aru* is the correct reading, it would be a verbal form (possibly related to **כרה**, *karah*, "to dig") rather than the noun "lion."

來自納哈·赫弗（Nahal Hever）的殘片（5/6HevPs）似乎讀作 **כארו**（*ka'aru*）而非馬所拉抄本的 **כארי**（*ka'ari*），但學者們對墨跡是否足夠清晰以確定讀法仍有爭議。昆蘭殘片4QPsf在這個確切位置已無法辨讀。若 *ka'aru* 是正確的讀法，它將是一個動詞形式（可能與 **כרה**，*karah*，「挖掘」有關），而非名詞「獅子」。

The Christian Argument / 基督教立場

Christians argue that the Septuagint's pre-Christian translation preserves the original sense: "they dug/pierced my hands and my feet." Combined with the broader context of Psalm 22 — the cry "My God, my God, why have you forsaken me?" (v. 1), the mocking crowd (v. 7–8), the casting of lots for the sufferer's garments (v. 18) — this psalm is an astonishingly precise description of the crucifixion of Jesus. All four Gospels attest to these details. Jesus himself quoted Psalm 22:1 from the cross (Matthew 27:46 / Mark 15:34):

基督徒主張七十士譯本的基督前翻譯保存了原始含義：「他們挖掘/扎了我的手和腳。」結合詩篇22篇的更大上下文——「我的神，我的神，為甚麼離棄我？」的呼喊（第1節）、嘲笑的群眾（第7–8節）、為受難者的衣服拈鬮（第18節）——這首詩篇是對耶穌釘十字架的驚人精確描述。四部福音書都記載了這些細節。耶穌本人在十字架上引用了詩篇22:1（馬太福音27:46 / 馬可福音15:34）：

Matthew 27:46 (Koine Greek):

> **Ἠλὶ ἠλὶ λεμὰ σαβαχθανί; τοῦτ' ἔστιν, Θεέ μου θεέ μου, ἱνατί με ἐγκατέλιπες;**
>
> *Ēli ēli lema sabachthani? tout' estin, Thee mou thee mou, hinati me enkatélipes?*

Peshitta (Syriac) — Matthew 27:46:

> ܐܠܗܝ ܐܠܗܝ ܠܡܢܐ ܫܒܩܬܢܝ
>
> *Il Il l'mana sh'vaqtani*
>
> Translation: "My God, my God, why have you forsaken me?"
>
> 翻譯：「我的神，我的神，為甚麼離棄我？」

The change from **כארי** (*ka'ari*, "like a lion") to **כארו** (*ka'aru*, "they pierced/dug") in the Hebrew involves only the alteration of a single final letter — the difference between **י** (*yod*) and **ו** (*waw*), two letters that are notoriously easy to confuse in ancient Hebrew scripts. The LXX translators, working from a pre-Masoretic Hebrew text centuries before the MT was standardized, clearly had a text reading *ka'aru*, which they rendered with **ὤρυξαν** (*ōryxan*, "they dug"). Christians argue that the later Masoretic scribes altered the text to *ka'ari* ("like a lion") precisely to obscure the christological reading.

從 **כארי**（*ka'ari*，「如同獅子」）到 **כארו**（*ka'aru*，「他們扎了/挖了」）的希伯來文變化僅涉及一個末尾字母的改動——**י**（*yod*）和 **ו**（*waw*）之間的差異，這兩個字母在古代希伯來文字中極易混淆。七十士譯本的譯者是根據一份馬所拉抄本標準化之前數世紀的希伯來文本工作的，他們的文本明顯讀作 *ka'aru*，譯為 **ὤρυξαν**（*ōryxan*，「他們挖了」）。基督徒主張，後來的馬所拉抄寫員將文本改為 *ka'ari*（「如同獅子」），正是為了遮蔽指向基督的解讀。

The Jewish Argument / 猶太教立場

Jewish scholars counter with several points. First, even if one accepts the reading *ka'aru*, the Hebrew root **כרה** (*karah*) means "to dig" (as in digging a pit or a well), not "to pierce." There is no attested usage of this Hebrew root meaning "to pierce" in the sense of driving nails through flesh. Hebrew has specific words for piercing — such as **דָּקַר** (*daqar*, "to thrust through/pierce"), used in Zechariah 12:10 — and the Psalmist would have used one of those if piercing were intended.

猶太學者以幾點加以反駁。首先，即使接受 *ka'aru* 的讀法，希伯來文詞根 **כרה**（*karah*）意為「挖掘」（如挖坑或挖井），而非「刺穿」。這個希伯來詞根在「以釘子刺穿肉體」的意義上沒有已知用例。希伯來文有「刺穿」的專門詞彙——如撒迦利亞書12:10所用的 **דָּקַר**（*daqar*，「刺穿/刺透」）——如果詩人意指刺穿，他會使用那些詞。

Second, Psalm 22 is a lament psalm, not a messianic prophecy. It is attributed to David and describes the psalmist's own experience of persecution and suffering. The psalm ends in praise (vv. 22–31), celebrating God's deliverance — a pattern typical of lament psalms. Reading it as a prediction of crucifixion imposes a foreign interpretive framework onto a genre that ancient Israelites would have understood quite differently.

第二，詩篇22篇是一首哀歌詩，而非彌賽亞預言。它歸於大衛名下，描述的是詩人自己遭受迫害和受苦的經歷。詩篇以讚美結尾（22–31節），頌揚神的拯救——這是哀歌詩的典型模式。將其讀作對釘十字架的預測，是將一個外來的詮釋框架強加於古代以色列人會以完全不同方式理解的文學體裁之上。

Third, the Aramaic Targum on Psalms supports the Masoretic reading of "lion" (**כארי**). The scholarly consensus acknowledges that the MT is syntactically awkward at this point — "like a lion, my hands and my feet" lacks a verb — but the various proposed emendations ("they have bound," "they have shriveled," "they have picked at") show no scholarly consensus pointing specifically to "pierced."

第三，詩篇亞蘭文他爾根支持馬所拉抄本「獅子」（**כארי**）的讀法。學術界公認馬所拉抄本在此處的句法確實不暢——「如同獅子，我的手、我的腳」缺少一個動詞——但各種提出的修訂方案（「他們捆綁」、「他們枯萎」、「他們啃食」）表明學術界並沒有共識專門指向「刺穿」。

IV. MICAH 5:2 — THE RULER FROM BETHLEHEM / 彌迦書五章2節——從伯利恆出來的統治者

The Texts / 經文

Hebrew MT — Micah 5:1 (English 5:2):

> **וְאַתָּה בֵּית־לֶחֶם אֶפְרָתָה צָעִיר לִהְיוֹת בְּאַלְפֵי יְהוּדָה מִמְּךָ לִי יֵצֵא לִהְיוֹת מוֹשֵׁל בְּיִשְׂרָאֵל וּמוֹצָאֹתָיו מִקֶּדֶם מִימֵי עוֹלָם**
>
> Transliteration: *V'attah Beit-Leḥem Efratah, tzaʿir lih'yot b'alfei Y'hudah, mimm'kha li yetze lih'yot moshel b'Yisra'el; u'motzaʿotav miqqedem mimei ʿolam*
>
> Translation: "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, from you shall come forth for me one to be ruler in Israel, whose origins are from of old, from days of eternity."

翻譯：「伯利恆以法他啊，你在猶大諸族中雖為小，將來必有一位從你那裡出來，在以色列中為我作掌權者；他的根源從亙古、從太初就有。」

Septuagint (LXX) — Micah 5:1 (LXX numbering):

> **καὶ σύ, Βηθλεεμ οἶκος τοῦ Εφραθα, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ιουδα· ἐκ σοῦ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ Ισραηλ, καὶ αἱ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος**
>
> Transliteration: *Kai sy, Bēthleem oikos tou Ephratha, oligostos ei tou einai en chiliasin Iouda; ek sou moi exeleusetai tou einai eis archonta en tō Israēl, kai hai exodoi autou ap' archēs ex hēmerōn aiōnos*
>
> Translation: "And you, Bethlehem, house of Ephrathah, are few in number to be among the thousands of Judah; from you shall come forth for me one to be a ruler in Israel, and his goings forth are from the beginning, from days of eternity."
>
> 翻譯：「你，伯利恆以法他之家，在猶大的千家中為數甚少；將有一位從你出來為我在以色列中作元首，他的出處從起初、從亙古之日就有了。」

New Testament — Matthew 2:6 (Koine Greek):

> **Καὶ σύ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.**
>
> *Kai sy, Bēthleem gē Iouda, oudamōs elachistē ei en tois hēgemosin Iouda; ek sou gar exeleusetai hēgoumenos, hostis poimanei ton laon mou ton Israēl.*

The Christian Argument / 基督教立場

Christians point to the remarkable precision of this prophecy: the Messiah's birthplace is specified as Bethlehem, and his origins are described as **מִקֶּדֶם מִימֵי עוֹלָם** (*miqqedem mimei ʿolam*, "from of old, from days of eternity"), suggesting a pre-existent divine nature. Jesus was born in Bethlehem (Matthew 2:1; Luke 2:4–7), and the Jewish chief priests and scribes quoted Micah 5:2 to Herod to identify the Messiah's birthplace (Matthew 2:4–6). Even the hostile religious authorities knew and acknowledged that the Messiah was to come from Bethlehem.

基督徒指出此預言的驚人精確性：彌賽亞的出生地被指定為伯利恆，他的根源被描述為 **מִקֶּדֶם מִימֵי עוֹלָם**（*miqqedem mimei ʿolam*，「從亙古、從太初」），暗示先在的神性。耶穌出生於伯利恆（馬太福音2:1；路加福音2:4–7），而猶太祭司長和文士向希律王引用彌迦書5:2來認定彌賽亞的出生地（馬太福音2:4–6）。即便是敵對的宗教權威也知道並承認彌賽亞應出自伯利恆。

The Targum Jonathan on Micah 5:1 likewise identifies this passage as messianic, paraphrasing: "From you shall come forth before me **the Messiah** to exercise dominion over Israel."

他爾根約拿單對彌迦書5:1同樣將此段視為彌賽亞性質，意譯為：「從你將在我面前出來彌賽亞，在以色列中掌權。」

The Jewish Argument / 猶太教立場

Jewish scholars do not deny that Micah 5:2 is a messianic text. The disagreement is over application. The Messiah, in Jewish expectation, must be a human descendant of David who will restore Israel's sovereignty, rebuild the Temple, gather the exiles, and inaugurate an era of universal peace (as described in Isaiah 2:1–4, 11:1–9; Ezekiel 37:24–28). Jesus did none of these things. He was executed by the Romans, the Temple was destroyed (not rebuilt) forty years after his death, the Jewish people were scattered further (not gathered), and universal peace obviously did not come. Being born in Bethlehem is a necessary but not sufficient condition. King David was also born in Bethlehem, and many others throughout history. Additionally, the Gospel birth narratives in Matthew and Luke contain irreconcilable contradictions (Matthew has the family fleeing to Egypt; Luke has them returning peacefully to Nazareth), raising questions about the historicity of the Bethlehem birthplace itself.

猶太學者並不否認彌迦書5:2是一段彌賽亞經文。分歧在於應用。按照猶太教的期望，彌賽亞必須是大衛的人類後裔，將恢復以色列的主權、重建聖殿、召聚流散者，並開創普世和平的時代（如以賽亞書2:1–4、11:1–9；以西結書37:24–28所述）。耶穌並未做到這些。他被羅馬人處決，聖殿在他死後四十年被摧毀（而非重建），猶太民族更加分散（而非被召聚），普世和平顯然也未來臨。出生於伯利恆是必要條件但非充分條件。大衛王也出生於伯利恆，歷史上還有許多其他人也是如此。此外，馬太和路加福音中的出生敘事包含不可調和的矛盾（馬太記載全家逃往埃及；路加記載他們平安返回拿撒勒），這對伯利恆出生地本身的歷史性提出了質疑。

V. DANIEL 9:24–26 — THE ANOINTED ONE CUT OFF / 但以理書九章24–26節——受膏者被剪除

The Texts / 經文

Hebrew MT — Daniel 9:26:

> **וְאַחֲרֵי הַשָּׁבֻעִים שִׁשִּׁים וּשְׁנַיִם יִכָּרֵת מָשִׁיחַ וְאֵין לוֹ**
>
> Transliteration: *V'aḥarei hashavuʿim shishim ush'nayim yikkaret mashiaḥ v'ein lo*
>
> Translation: "And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing."
>
> 翻譯：「過了六十二個七之後，受膏者必被剪除，一無所有。」

Septuagint (LXX) — Daniel 9:26:

> **καὶ μετὰ τὰς ἑβδομάδας τὰς ἑξήκοντα δύο ἐξολεθρευθήσεται χρῖσμα, καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ**
>
> Transliteration: *Kai meta tas hebdomadas tas hexēkonta dyo exolethreuthēsetai chrisma, kai krima ouk estin en autō*
>
> Translation: "And after the sixty-two weeks, the anointing shall be destroyed, and there is no judgment in him."
>
> 翻譯：「過了六十二個七之後，受膏將被滅絕，在他裡面沒有審判。」

The Christian Argument / 基督教立場

Christians calculate the "seventy weeks" (שָׁבֻעִים שָׁבֻעִים, *shavuʿim shivʿim*, literally "seventy sevens") of Daniel 9:24 as 490 years. Counting from the decree to restore Jerusalem (typically identified as Artaxerxes' decree to Nehemiah in 445 BCE), the period of "seven weeks and sixty-two weeks" (69 × 7 = 483 years) brings us remarkably close to the time of Jesus' public ministry (approximately 27–33 CE). The prophecy states that after the sixty-two weeks, "an anointed one shall be cut off" — **יִכָּרֵת מָשִׁיחַ** (*yikkaret mashiaḥ*) — and that the "city and the sanctuary" will be destroyed. This was fulfilled when Jesus was crucified (the Anointed One "cut off") and then Jerusalem and its Temple were destroyed by the Romans in 70 CE.

基督徒將但以理書9:24中的「七十個七」（שָׁבֻעִים שָׁבֻעִים, *shavuʿim shivʿim*，字面意為「七十個七」）計算為490年。從重建耶路撒冷的諭令（通常認定為亞達薛西王給尼希米的諭令，公元前445年）算起，「七個七和六十二個七」（69 × 7 = 483年）的時期驚人地接近耶穌公開傳道的時間（約公元27–33年）。預言說過了六十二個七之後，「受膏者必被剪除」——**יִכָּרֵת מָשִׁיחַ**（*yikkaret mashiaḥ*）——並且「城和聖所」將被毀滅。這在耶穌被釘十字架（受膏者被「剪除」）以及公元70年耶路撒冷和聖殿被羅馬人摧毀時得到了應驗。

The implication is devastating for any post–70 CE messianic claim: the Messiah was to come and be "cut off" **before** the destruction of the Second Temple. Since the Temple was destroyed in 70 CE, the Messiah must have come before that date. This logically eliminates all subsequent messianic claimants.

其含義對任何公元70年之後的彌賽亞宣稱是毀滅性的：彌賽亞必須在第二聖殿被毀之前來到並被「剪除」。既然聖殿於公元70年被毀，彌賽亞必定已在該日期之前來臨。這在邏輯上排除了此後所有的彌賽亞宣稱者。

The Jewish Argument / 猶太教立場

Jewish scholars interpret the "anointed one" (*mashiaḥ*) in Daniel 9:26 not as *the* Messiah but as *an* anointed figure — the Hebrew word is used broadly in the Tanakh for kings, priests, and even the Persian King Cyrus (Isaiah 45:1: **לִמְשִׁיחֹו לְכֹורֶשׁ**, *lim'shiḥo l'Koresh*, "to His anointed one, to Cyrus"). Most Jewish commentators identify the "anointed one cut off" as either the High Priest Onias III, murdered in 171 BCE during the Seleucid persecution, or as a reference to the end of the anointed priesthood during the period of the Maccabean revolt. The chronological calculations Christians use are highly debated: different starting points, different ways of counting the "weeks," and different calendrical assumptions yield different results.

猶太學者將但以理書9:26中的「受膏者」(*mashiaḥ*)不解釋為那位彌賽亞，而是一位受膏者——希伯來文中這個詞在塔納赫中廣泛用於國王、祭司，甚至波斯王居魯士（以賽亞書45:1：**לִמְשִׁיחֹו לְכֹורֶשׁ**，*lim'shiḥo l'Koresh*，「他所膏的居魯士」）。大多數猶太註釋家將「被剪除的受膏者」認定為大祭司奧尼亞斯三世（Onias III，在公元前171年塞琉古迫害期間被殺害），或指在馬加比起義期間受膏祭司職分的終結。基督徒使用的年代計算高度具爭議性：不同的起點、不同的「七」的計算方式、不同的曆法假設產生不同的結果。

Maimonides (Rambam), in his *Epistle to Yemen*, warned against calculating the end-times based on Daniel, noting that the book itself says these things are sealed and hidden.

邁蒙尼德（Rambam）在其《致也門書信》中告誡不要根據但以理書計算末世，指出該書本身說明這些事是封閉隱藏的。

VI. ZECHARIAH 12:10 — "THEY SHALL LOOK ON HIM WHOM THEY HAVE PIERCED" / 撒迦利亞書十二章10節——「他們必仰望他們所扎的」

The Texts / 經文

Hebrew MT:

> **וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר־דָּקָרוּ**
>
> Transliteration: *V'hibbitu elai et asher-daqaru*
>
> Translation: "And they shall look upon me whom they have pierced."
>
> 翻譯：「他們必仰望我，就是他們所扎的。」

Note the extraordinary feature: the speaker is God himself (the verse begins with "the LORD" declaring), yet he says "they shall look upon **me** whom they have pierced." The pronoun shifts from first person ("me") to third person in the mourning that follows ("they shall mourn for **him**"), a phenomenon known as the "piercing paradox."

注意此處的非凡特徵：說話者是神自己（該節以「耶和華」之宣告開頭），然而他說「他們必仰望我，就是他們所扎的。」代名詞從第一人稱（「我」）轉換到接下來哀悼中的第三人稱（「他們必為他哀哭」），此現象被稱為「刺穿悖論」。

Septuagint (LXX):

> **καὶ ἐπιβλέψονται πρός με ἀνθ' ὧν κατωρχήσαντο**
>
> Transliteration: *Kai epiblepsontai pros me anth' hōn katōrchēsanto*
>
> Translation: "And they shall look toward me because they have mocked/danced triumphantly."
>
> 翻譯：「他們必仰望我，因為他們曾嘲弄/跳舞凱旋。」

The LXX here diverges significantly, rendering **דָּקָרוּ** (*daqaru*, "pierced") as **κατωρχήσαντο** (*katōrchēsanto*, "danced triumphantly over/mocked") — a completely different meaning.

七十士譯本在此處有重大偏差，將 **דָּקָרוּ**（*daqaru*，「扎/刺穿」）譯為 **κατωρχήσαντο**（*katōrchēsanto*，「跳舞凱旋/嘲弄」）——完全不同的含義。

New Testament — John 19:37 (Koine Greek):

> **Ὄψονται εἰς ὃν ἐξεκέντησαν.**
>
> *Opsontai eis hon exekentēsan.*
>
> "They shall look on him whom they pierced."
>
> 「他們要仰望自己所扎的人。」

Note that John's Gospel does not follow the LXX here but instead translates directly from the Hebrew, using **ἐξεκέντησαν** (*exekentēsan*, "pierced through") rather than the LXX's "danced."

注意約翰福音此處並未跟隨七十士譯本，而是直接從希伯來文翻譯，使用 **ἐξεκέντησαν**（*exekentēsan*，「刺穿」）而非七十士譯本的「跳舞」。

The Christian Argument / 基督教立場

John 19:34–37 records that after Jesus died on the cross, a Roman soldier pierced his side with a spear, and the apostle John cites Zechariah 12:10 as fulfilled. The Talmud itself (Sukkah 52a) records a rabbinic tradition linking this passage to the death of a messianic figure:

約翰福音19:34–37記載耶穌在十字架上死後，一名羅馬士兵用槍刺穿他的肋旁，使徒約翰引用撒迦利亞書12:10為已應驗。塔木德本身（住棚節篇/Sukkah 52a）記錄了一個將此段經文與彌賽亞人物之死相聯繫的拉比傳統：

> **Babylonian Talmud, Sukkah 52a:** "Granted, according to the one who said that the lament is for **Messiah ben Joseph who was killed**, this is the meaning of that which is written: 'And they shall look unto me because they have thrust him through; and they shall mourn for him as one mourns for his only son' (Zechariah 12:10)."
>
> 巴比倫塔木德，住棚節篇**52a**：「若依據說這哀悼是為了被殺的約瑟之子彌賽亞的那位意見，那麼所寫的意思就是：『他們必仰望我，就是他們所扎的；他們必為他哀哭，如同喪獨生子一樣。』（撒迦利亞書12:10）」

This is extraordinary: the Talmud itself preserves a tradition of a Messiah who is killed, connected explicitly with Zechariah 12:10. Christians argue that this "Messiah ben Joseph" who is killed before "Messiah ben David" comes in glory is precisely what the New Testament proclaims — Jesus came first as the suffering Messiah and will return as the conquering King.

這非常值得注目：塔木德本身保存了一個被殺的彌賽亞傳統，並明確與撒迦利亞書12:10相聯繫。基督徒主張，這位在「大衛之子彌賽亞」榮耀降臨之前被殺的「約瑟之子彌賽亞」，正是新約所宣告的——耶穌首先以受苦的彌賽亞身分來到，並將以得勝的君王身分再來。

The Jewish Argument / 猶太教立場

Jewish scholars note that the concept of "Messiah ben Joseph" (as distinct from "Messiah ben David") is a later rabbinic development, not found in the Hebrew Bible itself. It appears first in the Talmudic period and may represent an attempt to harmonize divergent messianic expectations — one stream expecting a suffering figure, another expecting a triumphant king. The two-Messiah theory was not a unified doctrine but a speculative rabbinic exploration.

猶太學者指出，「約瑟之子彌賽亞」（有別於「大衛之子彌賽亞」）的概念是較晚的拉比發展，在希伯來聖經本身中找不到。它最早出現於塔木德時期，可能代表了調和分歧的彌賽亞期望的嘗試——一個流派期望一位受苦的人物，另一個期望一位凱旋的君王。雙彌賽亞理論並非統一的教義，而是推測性的拉比探討。

Furthermore, the Zechariah passage in its immediate context speaks of a future battle involving Jerusalem and the nations, a scenario that does not match the Roman crucifixion. The LXX's divergent translation ("danced/mocked" rather than "pierced") suggests that ancient Jewish translators did not understand the passage as referring to a physical piercing at all.

此外，撒迦利亞書該段落在其直接上下文中講的是一場涉及耶路撒冷和列國的未來戰爭，其場景與羅馬釘十字架並不吻合。七十士譯本的迥異翻譯（「跳舞/嘲弄」而非「刺穿」）表明，古代猶太譯者根本不理解此段落在指涉身體上的刺穿。

VII. GENESIS 49:10 — THE SCEPTER AND SHILOH / 創世記四十九章10節——權杖與細羅

The Texts / 經文

Hebrew MT:

> לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים

> *Lo yasur shevet miYhudah, um'ḥoqeq mibbein raglav, ʿad ki yavo Shiloh, v'lo yiqqehat ʿammim*

> "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples."

> 「圭必不離猶大，杖必不離他兩腳之間，直等細羅來到，萬民都必歸順他。」

Targum Onkelos (Aramaic):

> לָא יְעֵדֵי עָבֵיד שׁוּלְטָן מִדְבֵית יְהוּדָה… עַד דְּיֵיתֵי מְשִׁיחָא דְּדִילֵהּ הִיא מַלְכוּתָא

> Transliteration: *La y'ʿidei ʿaved shultan midveit Y'hudah… ʿad d'yeitei **M'shiḥa** d'dileh hi malkuta*

> Translation: "The one exercising dominion shall not pass from the house of Judah… until **the Messiah** comes, whose is the kingdom, and unto whom the peoples shall be obedient."

> 翻譯：「掌權者必不離猶大家……直等彌賽亞來到，國度是他的，萬民都要順服他。」

The Christian Argument / 基督教立場

Both Targum Onkelos and Targum Jonathan identify "Shiloh" as the Messiah. The prophecy states that Judah's tribal authority will endure "until" the Messiah comes. Christians note that Judah's scepter — understood as the tribe's judicial and political authority — effectively ceased with the Roman destruction of the Jewish state. If the scepter was not to depart "until" the Messiah came, then the Messiah must have already come before that authority was lost. Jesus of Nazareth, a descendant of the tribe of Judah and of David's line, came before the destruction of Jerusalem in 70 CE.

他爾根翁克羅斯和他爾根約拿單都將「細羅」認定為彌賽亞。預言說猶大的族權將持續「直到」彌賽亞來到。基督徒注意到猶大的「圭」——理解為該支派的司法和政治權柄——實際上隨著羅馬對猶太國家的毀滅而消失了。如果「圭」不會離開「直到」彌賽亞來到，那麼彌賽亞必定已在該權柄喪失之前來到。拿撒勒人耶穌是猶大支派和大衛家系的後裔，在公元70年耶路撒冷被毀之前就已來到。

The Jewish Argument / 猶太教立場

Jewish scholars note that "Shiloh" (שִׁילֹה) is one of the most obscure words in the Hebrew Bible. It may not be a personal name at all but could mean "that which belongs to him" (reading **שֶׁלּוֹ**, *shello*), or it may refer to the city of Shiloh. The Septuagint renders it: **ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ** (*heōs an elthē ta apokeimena autō*), "until that which is stored up for him comes" — not a personal name but an abstract reference to what is reserved. Furthermore, Judah's tribal sovereignty was interrupted numerous times throughout history (the Babylonian exile, the Persian period, the Hellenistic period) long before the first century. The premise that the scepter never departed until Jesus is historically inaccurate.

猶太學者指出，「細羅」（שִׁילֹה）是希伯來聖經中最晦澀的詞彙之一。它可能根本不是個人名字，而可能意為「屬於他的」（讀作 **שֶׁלּוֹ**，*shello*），或者可能指細羅城。七十士譯本將其翻譯為：**ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ**（*heōs an elthē ta apokeimena autō*），「直到為他存留的來到」——不是個人名字，而是對所保留之物的抽象指涉。更進一步，猶大的族權在歷史上多次中斷（巴比倫流亡、波斯時期、希臘化時期），遠在第一世紀之前。「圭從未離開直到耶穌」的前提在歷史上是不準確的。

VIII. THE DEAD SEA SCROLLS AND MESSIANIC EXPECTATION / 死海古卷與彌賽亞期望

4Q521 — The Messianic Apocalypse / 4Q521——彌賽亞啟示錄

A remarkable Dead Sea Scroll text, 4Q521 (dated to the 1st century BCE), describes what the Messiah will do:

一份引人注目的死海古卷文本——4Q521（年代約為公元前一世紀）——描述了彌賽亞將要做的事：

> "[For the hea]vens and the earth will listen to His Messiah… He will heal the wounded, and **revive the dead**, and bring good news to the poor."
>
> 「因為天地都要聽他的彌賽亞……他要醫治傷者，使死人復活，向貧窮人傳好消息。」

This is strikingly similar to Jesus' own words in **Luke 7:22 / Matthew 11:5**, when John the Baptist sent disciples to ask if Jesus was the Messiah:

這與耶穌自己在路加福音**7:22 / **馬太福音**11:5**中的話驚人地相似。當施洗約翰差遣門徒問耶穌是否是彌賽亞時：

Luke 7:22 (Koine Greek):

> **τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται**
>
> *Typhloi anablepousin, chōloi peripatousin, leproi katharizontai, kai kōphoi akouousin, nekroi egeirontai, ptōchoi euangelizontai*
>
> "The blind receive sight, the lame walk, lepers are cleansed, the deaf hear, **the dead are raised**, the poor have good news preached to them."
>
> 「瞎子看見，瘸子行走，長大痲瘋的潔淨，聾子聽見，死人復活，窮人有福音傳給他們。」

Peshitta (Syriac) — Luke 7:22:

> ܣܡܝܐ ܚܙܝܢ ܘܚܓܝܪܐ ܡܗܠܟܝܢ ܘܓܪܒܐ ܡܬܕܟܝܢ ܘܚܪܫܐ ܫܡܥܝܢ ܘܡܝܬܐ ܩܝܡܝܢ ܘܡܣܟܢܐ ܡܣܬܒܪܝܢ
>
> Transliteration: *Samyay'e ḥazein, waḥgire mhalkhin, wgarbe metdakkein, wḥarshe shamʿin, wmite qaimin, wmeskine mestabrarin*
>
> Translation: "The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise, and the poor receive good news."
>
> 翻譯：「瞎子看見，瘸子行走，痲瘋病人潔淨，聾子聽見，死人復活，窮人得聽福音。」

The Christian Argument / 基督教立場

Christians point out that 4Q521 demonstrates that the pre-Christian Jewish community at Qumran expected the Messiah to heal the sick, raise the dead, and preach good news to the poor. Jesus performed precisely these signs, and his response to John the Baptist deliberately echoes this messianic expectation, as if to say: "The works I do are the very works expected of the Messiah."

基督徒指出，4Q521表明基督之前的昆蘭猶太社群期望彌賽亞醫治病人、使死人復活並向窮人傳好消息。耶穌正是施行了這些神蹟，他對施洗約翰的回答刻意呼應了這一彌賽亞期望，彷彿在說：「我所做的正是彌賽亞所被期望做的。」

The Jewish Argument / 猶太教立場

Jewish scholars note that 4Q521 represents one sectarian community's expectations (the Essenes or a related group), not mainstream Judaism. The text does not mention "Jesus" or any specific individual. Many figures in Jewish history have been credited with miracles. Furthermore, the full messianic program in 4Q521 includes the cosmic transformation of all creation — something that obviously did not happen in the first century.

猶太學者指出，4Q521代表的是一個教派社群（艾賽尼派或相關群體）的期望，而非主流猶太教。該文本並未提及「耶穌」或任何特定個人。猶太歷史上許多人物都被歸以神蹟。再者，4Q521中完整的彌賽亞計畫包括整個受造界的宇宙性轉化——這在第一世紀顯然並未發生。

IX. ISAIAH 9:5–6 (ENGLISH 9:6) — THE CHILD WITH DIVINE NAMES / 以賽亞書九章5–6節（英文9:6）——擁有神聖名號的孩子

The Texts / 經文

Hebrew MT — Isaiah 9:5:

> **כִּי־יֶ֤לֶד יֻלַּד־לָ֙נוּ֙ בֵּ֣ן נִתַּן־לָ֔נוּ וַתְּהִ֥י הַמִּשְׂרָ֖ה עַל־שִׁכְמ֑וֹ וַיִּקְרָ֨א שְׁמ֜וֹ פֶּ֣לֶא יוֹעֵ֗ץ אֵ֚ל גִּבּ֣וֹר אֲבִיעַ֔ד שַׂר־שָׁלֽוֹם**
>
> *Ki yeled yullad lanu, ben nittan lanu, vat'hi hammisrah ʿal-shikmo; vayyiqra sh'mo Pele Yoʿetz El Gibbor Avi-ʿAd Sar-Shalom*
>
> "For a child is born to us, a son is given to us, and the government is upon his shoulder; and his name is called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."
>
> 「因有一嬰孩為我們而生，有一子賜給我們，政權必擔在他的肩頭上；他的名稱為奇妙策士、全能的神、永在的父、和平的君。」

Septuagint (LXX) — Isaiah 9:5:

> **ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐγενήθη ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ Μεγάλης βουλῆς ἄγγελος**
>
> *Hoti paidion egennēthē hēmin, huios kai edothē hēmin, hou hē archē egenēthē epi tou ōmou autou, kai kaleitai to onoma autou Megalēs boulēs angelos*
>
> Translation: "For a child is born to us, a son is given to us, whose government is upon his shoulder; and his name is called **Messenger of Great Counsel**."

> 翻譯：「因有一嬰孩為我們而生，有一子賜給我們，政權在他肩頭上；他的名稱為大謀略的使者。」

Note the dramatic difference: the LXX condenses the four titles of the Hebrew into a single title, "Messenger of Great Counsel" (**Μεγάλης βουλῆς ἄγγελος**), omitting "Mighty God" and "Everlasting Father." This is significant for the debate.

注意其中的巨大差異：七十士譯本將希伯來文的四個頭銜濃縮為一個稱號「大謀略的使者」（**Μεγάλης βουλῆς ἄγγελος**），省略了「全能的神」和「永在的父」。這對辯論意義重大。

Targum Jonathan — Isaiah 9:5 (Aramaic):

> "The prophet said to the house of David: For unto us a child is born, unto us a son is given, and he has taken the Torah upon himself to keep it; and his name has been called from of old: **Wonderful Counselor, Mighty God, He who lives forever, the Messiah**, in whose days peace shall increase upon us."
>
> 「先知對大衛家說：因有一嬰孩為我們而生，有一子賜給我們，他將律法擔在自己身上來遵守；他的名從亙古就已被稱為：奇妙策士、全能的神、永在者、彌賽亞，在他的日子裡和平必增加在我們中間。」

The Christian Argument / 基督教立場

The Hebrew text ascribes divine titles to this child — **אֵל גִּבּוֹר** (*El Gibbor*, "Mighty God") and **אֲבִיעַד** (*Avi-ʿAd*, "Everlasting Father"). These are not merely honorific human titles; "El Gibbor" is used of God himself in Isaiah 10:21. The Targum Jonathan explicitly identifies this figure as "the Messiah" and retains the divine titles. Christians see this as a prophecy of the incarnation: a child born in human flesh who is also divine — precisely what the New Testament claims about Jesus (John 1:1, 14: "The Word was God… and the Word became flesh").

希伯來文將神聖的頭銜賦予這個孩子——**אֵל גִּבּוֹר**（*El Gibbor*，「全能的神」）和 **אֲבִיעַד**（*Avi-ʿAd*，「永在的父」）。這些不僅僅是人類的尊稱；「El Gibbor」在以賽亞書10:21中用於神自己。他爾根約拿單明確將此人物認定為「彌賽亞」並保留了神聖的頭銜。基督徒視此為道成肉身的預言：一個以人類肉身出生的孩子同時也是神——正是新約對耶穌的宣告（約翰福音1:1, 14：「道就是神……道成了肉身」）。

The Jewish Argument / 猶太教立場

Jewish scholars point out that the verse is most naturally read in the past tense: **כִּי־יֶלֶד יֻלַּד** (*ki yeled yullad*, "For a child **has been** born"), referring to a child already born at the time of writing — most likely Hezekiah, son of King Ahaz, who would become one of Judah's greatest kings. The divine titles are *theophoric names* — names that honor God by incorporating divine

attributes, a common practice in ancient Israel (cf. Elijah = "My God is Yah"; Immanuel = "God is with us"). They describe what God will accomplish through the king, not the king's own divine nature. The LXX translators' decision to reduce the titles to "Messenger of Great Counsel" may reflect an ancient Jewish discomfort with reading them as attributing divinity to a human king. Furthermore, Maimonides and mainstream Jewish theology hold that the Messiah is a fully human figure, a descendant of David, not a divine incarnation.

猶太學者指出，此節最自然地應以過去式讀：**כִּי־יֶלֶד יֻלַּד**（*ki yeled yullad*，「因有一嬰孩已經出生」），指的是在寫作時已經出生的孩子——最可能是亞哈斯王的兒子希西家，他將成為猶大最偉大的君王之一。神聖的頭銜是含神名的名字（theophoric names）——透過融入神聖屬性來尊榮神的名字，這在古代以色列是常見做法（如以利亞 =「我的神是耶」；以馬內利 =「神與我們同在」）。它們描述的是神將通過這位王所成就的事，而非王本人的神性。七十士譯本譯者將這些頭銜簡化為「大謀略的使者」，可能反映了古代猶太人對於將神性歸於人類君王的不安。此外，邁蒙尼德和主流猶太神學認為，彌賽亞是一位完全的人類、大衛的後裔，而非神聖的道成肉身。

X. ISAIAH 11:1 — THE BRANCH FROM JESSE'S STUMP / 以賽亞書十一章1節——從耶西殘幹發出的枝條

The Texts / 經文

Hebrew MT:

> **וְיָצָא חֹטֶר מִגֵּזַע יִשָׁי וְנֵצֶר מִשָּׁרָשָׁיו יִפְרֶה**
>
> *V'yatza ḥoter miggeza Yishai, v'netzer mishorashav yifreh*
>
> "And a shoot shall come forth from the stump of Jesse, and a **branch** (*netzer*) from his roots shall bear fruit."
>
> 「從耶西的本必發一條，從他根生的枝子（*netzer*）必結果實。」

The Dead Sea Scrolls fragment **4Q161** (a pesher, or commentary, on Isaiah) interprets this passage as referring to the "Branch of David" who will arise in the last days — an explicitly messianic reading held by the Qumran community.

死海古卷殘片 **4Q161**（以賽亞書的一份「佩謝」，即註釋）將此段經文解釋為指末日將興起的「大衛的枝子」——這是昆蘭社群明確持有的彌賽亞解讀。

The Christian Argument / 基督教立場

Christians note the wordplay: the Hebrew **נֵצֶר** (*netzer*, "branch") is phonetically connected to **Nazareth** (Ναζαρέτ). Matthew 2:23 states:

基督徒注意到這一詞語遊戲：希伯來文 **נֵצֶר**（*netzer*，「枝子」）在語音上與拿撒勒（Ναζαρέτ）相關。馬太福音2:23說：

Matthew 2:23 (Koine Greek):

> **ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.**
>
> *Hopōs plērōthē to rhēthen dia tōn prophētōn hoti Nazōraios klēthēsetai.*
>
> "So that what was spoken through the prophets might be fulfilled: 'He shall be called a Nazarene (Nazōraios).'"
>
> 「這是要應驗先知所說的話：『他將被稱為拿撒勒人。』」

No single Old Testament verse literally says "He shall be called a Nazarene." Matthew appears to be making a wordplay on Isaiah 11:1: the Messiah is the **נֵצֶר** (*netzer*) — the Branch — and he comes from **Nazareth**. The Qumran community's messianic interpretation of this passage (4Q161) confirms that pre-Christian Jews read it as messianic, and Jesus, the descendant of David's line from the town of Nazareth, fulfills this expectation.

沒有任何一節舊約經文字面上說「他將被稱為拿撒勒人。」馬太似乎是在以賽亞書11:1上作詞語遊戲：彌賽亞是 **נֵצֶר**（*netzer*）——枝子——而他來自拿撒勒。昆蘭社群對此段經文的彌賽亞詮釋（4Q161）證實基督之前的猶太人確實將其讀為彌賽亞預言，而耶穌——來自拿撒勒城的大衛家系後裔——應驗了這一期望。

The Talmud itself preserves an intriguing passage (**Sanhedrin 43a**) that connects the word "netzer" with a figure related to Jesus' time, showing the term's messianic resonance in rabbinic memory.

塔木德本身保存了一段引人注目的經文（公會篇**43a**），將「netzer」一詞與耶穌時代的一個人物相聯繫，顯示這個詞在拉比記憶中的彌賽亞共鳴。

The Jewish Argument / 猶太教立場

Jewish scholars regard the "Nazarene" connection as a forced etymology. Nazareth (נָצְרַת) and *netzer* (נֵצֶר) share some consonants but are not derived from the same root. More importantly, Isaiah 11 describes a future king under whom the wolf shall lie down with the lamb, the earth shall be full of the knowledge of the Lord, and all nations will be at peace. None of this happened during or after Jesus' lifetime. The passage describes conditions for the messianic age that remain unfulfilled. A Messiah who does not bring about the messianic age is, in Jewish theology, not the Messiah.

猶太學者認為「拿撒勒人」的聯繫是一種牽強的語源。拿撒勒（נָצְרַת）和 *netzer*（נֵצֶר）雖然共享部分輔音字母，但並非源自同一詞根。更重要的是，以賽亞書11章描述的是一位未來的王，在他治下豺狼與羔羊同伏，全地都充滿了認識耶和華的知識，萬國都太平。這一切在耶穌的生前或死後均未發生。該段落描述的是仍未應驗的彌賽亞時代條件。在猶太神學中，一個未能帶來彌賽亞時代的彌賽亞，就不是彌賽亞。

CONCLUSION / 結論

This debate ultimately rests on fundamentally different hermeneutical approaches. Christianity reads the Hebrew Scriptures typologically, prophetically, and christologically, seeing in them a unified narrative pointing forward to Jesus as the suffering, dying, and rising Messiah who will return in glory to complete the messianic program. In support, Christians marshal not only the New Testament but also pre-Christian Jewish sources — the Septuagint, the Dead Sea Scrolls (1QIsa^{a}, 4Q161, 4Q521), the Targumim (Jonathan and Onkelos), and the Babylonian Talmud (Sanhedrin 98a–b, Sukkah 52a) — to demonstrate that many of these messianic interpretations predate Christianity and are rooted in ancient Jewish tradition.

這場辯論最終取決於根本不同的詮釋學方法。基督教以預表論、預言論和基督論的方式閱讀希伯來經卷，在其中看到一個統一的敘事指向耶穌，即那位受苦、受死、復活的彌賽亞，他將在榮耀中再來以完成彌賽亞計畫。基督徒不僅援引新約，還搬出基督之前的猶太文獻——七十士譯本、死海古卷（1QIsa^{a}、4Q161、4Q521）、他爾根（約拿單和翁克羅斯）以及巴比倫塔木德（公會篇98a–b、住棚節篇52a）——以證明許多這些彌賽亞詮釋早於基督教，且根植於古代猶太傳統。

Judaism reads these same texts within their original historical, literary, and linguistic contexts, insisting that prophecy must be understood in the situation to which it was originally addressed. Where Christians see the suffering Messiah, Judaism sees the suffering nation of Israel. Where Christians see divine incarnation, Judaism sees theophoric royal titles. Where Christians see a two-advent Messiah (first in humility, then in glory), Judaism sees a single Messiah who will accomplish all messianic tasks in one decisive intervention: restoring Davidic sovereignty, rebuilding the Temple, gathering the exiles, and inaugurating universal peace. Since these things have not happened, Judaism concludes that the Messiah has not yet come.

猶太教在這些經文的原始歷史、文學和語言脈絡中閱讀它們，堅持預言必須在其最初所針對的情境中被理解。基督徒所看到的受苦的彌賽亞，猶太教看到的是受苦的以色列民族。基督徒所看到的神聖道成肉身，猶太教看到的是含神名的皇家頭銜。基督徒所看到的兩次降臨的彌賽亞（第一次謙卑，第二次榮耀），猶太教看到的是一位在一次決定性的介入中完成所有彌賽亞任務的單一彌賽亞：恢復大衛王權、重建聖殿、召聚流散者、開創普世和平。既然這些事情尚未發生，猶太教得出的結論是彌賽亞尚未來臨。

The textual evidence is complex and genuinely ambiguous in places. The Dead Sea Scrolls have enriched the debate by providing pre-Masoretic Hebrew witnesses that sometimes support Christian readings (Isaiah 53:11's "light"; the messianic pesher of 4Q161; the Messianic

Apocalypse of 4Q521) and sometimes support Jewish readings (1QIsa[a] preserving *ʿalmah* in Isaiah 7:14, consistent with "young woman"). The Targumim show that ancient Jewish interpreters did identify Isaiah 52:13, Genesis 49:10, and Micah 5:2 as messianic but radically reinterpreted the suffering elements. The Talmud itself preserves the tradition of a suffering and even dying Messiah (Sanhedrin 98b; Sukkah 52a), though this remained a minority view.

文本證據複雜且在某些地方確實存在歧義。死海古卷豐富了這場辯論，提供了前馬所拉時代的希伯來文見證，有時支持基督教的解讀（以賽亞書53:11的「光明」；4Q161的彌賽亞佩謝；4Q521的彌賽亞啟示錄），有時支持猶太教的解讀（1QIsa[a]在以賽亞書7:14保存了 *ʿalmah*，與「年輕女子」一致）。他爾根表明古代猶太詮釋者確實將以賽亞書52:13、創世記49:10和彌迦書5:2認定為彌賽亞經文，但根本性地重新詮釋了受苦的元素。塔木德本身保存了受苦乃至死亡的彌賽亞傳統（公會篇98b；住棚節篇52a），儘管這始終是少數派觀點。

What remains undeniable is that both traditions are engaging with the same sacred texts with profound seriousness, and that the question of the Messiah's identity continues, as it has for two thousand years, to be one of the most consequential theological debates in human history.

不可否認的是，兩個傳統都以深刻的嚴肅態度對待同一批神聖經文，而彌賽亞身分的問題——正如兩千年來一樣——繼續成為人類歷史上最具深遠影響的神學辯論之一。

APPENDIX: KEY SOURCE ABBREVIATIONS / 附錄：主要文獻縮寫

Abbreviation / 縮寫	Full Name / 全名	Description / 說明
MT	Masoretic Text / 馬所拉抄本	Standard Hebrew text of the Tanakh / 塔納赫的標準希伯來文本
LXX	Septuagint / 七十士譯本	Pre-Christian Greek translation of the Hebrew Bible / 基督之前的希伯來聖經希臘文翻譯
1QIsa[a]	Great Isaiah Scroll / 以賽亞大卷	Complete Isaiah scroll from Qumran Cave 1 / 昆蘭第一洞窟的完整以賽亞書卷
4Q161	Pesher Isaiah / 以賽亞書佩謝	Commentary on Isaiah from Cave 4 / 第四洞窟的以賽亞書註釋
4Q521	Messianic Apocalypse / 彌賽亞啟示錄	Eschatological text from Cave 4 / 第四洞窟的末世文本

Tg. Jon.	Targum Jonathan / 他爾根約拿單	Aramaic paraphrase of the Prophets / 先知書的亞蘭文意譯
Tg. Onq.	Targum Onkelos / 他爾根翁克羅斯	Aramaic paraphrase of the Torah / 律法書的亞蘭文意譯
b. Sanh.	Babylonian Talmud, Sanhedrin / 巴比倫塔木德公會篇	Tractate on judicial matters / 司法事務篇
b. Sukk.	Babylonian Talmud, Sukkah / 巴比倫塔木德住棚節篇	Tractate on the Festival of Tabernacles / 住棚節篇
Peshitta	ܦܫܝܛܬܐ / 別西大譯本	Syriac translation of the Bible / 聖經的敘利亞文翻譯

This essay is presented for academic and theological study, representing both perspectives with fidelity to the primary sources in their original languages.

本文為學術及神學研究而撰寫，忠實呈現雙方立場及其原文語言之主要文獻。